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لا اله الا الله محمد رسول الله



The Moslem Sunrise

Fourth Quarter, 1949

The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

INDIA

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PAKISTAN (Headquarters)

Rabwah, Via Chiniot,

Jhang District, West Punjab

U. S. A.

The Ahmadiyya Movement In

Islam, Inc.

1. 220 South State Street,

Chicago 4, Illinois

2. 2522 Webster Avenue,

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3. 613 Locust Street,

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UNITED KINGDOM

The London Mosque,

63 Melrose Road,

London S. W. 18

FRANCE

A. R. Malik,

220 Bd. Pereire

Paris 17 (m)

SPAIN

K. I. Zafar,

Lista 58,

Madrid

SWITZERLAND

S. Nasir Ahmad,

Stampfenbach-Str. 63

Zurich

NETHERLANDS

Q. U. Hafiz,

Ruychrocklaan 54,

Haag

NIGERIA

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Lagos

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7, Brass Street,

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JAVA

Masjid Ahmadiyya,

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Tasikmalaja



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What Is Islam?

Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Surrender

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete surrender to the Will of God.

2. Absolute and uncompromising belief in One God is the central doctrine of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper and Guide in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Buddha, Confucius, and Zoroaster. Islam represents the completion of the mission of *all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.*

4. Quran, the Moslem Scripture — the Word of God, was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples in all countries and all stations of life.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and-action of human society.

6. Following are a few of the distinctive features of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safeguarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) Furnishing of humanity with the noblest practical ethics.
- (e) Promotion of science and education.

7. Following are some of the obligatory duties laid down by Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadhan.
- (c) Relief of poverty.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is a continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِنَّ الدِّينَ عِنْدَ اللَّهِ الْاِسْلَامُ

A Passage From The Holy Quran

The life of this world is made to appear attractive to those who disbelieve; and they scoff at those who believe. But those who fear God shall be above them on the Day of Resurrection; and Allah bestows His gifts on whomsoever He pleases without reckoning.

Mankind were one community, then they differed among themselves, so Allah raised Prophets as bearers of good tidings and as warners, and sent down with them the Book containing the truth that He might judge between the people wherein they differed. But now they began to differ about the Book, and none differed about it except those to whom it was given, after clear Signs had come to them, out of envy towards one another. Now has Allah, by His command, guided the believers to the truth in regard to which they (the unbelievers) differed; and Allah guides whomsoever He pleases to the right path.

دِّينَ لِلَّذِينَ كَفَرُوا الْحَيٰوةَ الدُّنْيَا وَيَسْعَوْنَ فِي
الدُّنْيَا اَمْوَالًا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ
وَاللّٰهُ يَرْزُقُ مَنْ يَشَآءُ بِغَيْرِ حِسَابٍ ۝

كَانَ النَّاسُ اُمَّةً وَّاحِدَةً فَفَبَعَثَ اللّٰهُ النَّبِيِّنَ
مُبَشِّرِيْنَ وَنَذِيْرِيْنَ ۚ وَاَنْزَلَ مَعَهُمُ الْكِتٰبَ بِالْحَقِّ
لِيَحْكُمَ بَيْنَ النَّاسِ فِيْمَا اَخْتَلَفُوْا فِيْهِ ۚ وَمَا اَخْتَلَفَ
فِيْهِ اِلَّا الَّذِيْنَ اُوْتُوْهُ مِنْۢ بَعْدِ مَا جَآءَتْهُمْ الْبَيِّنٰتُ
بَعِيًّا يَنْتَهُمۡ فَهَدٰى اللّٰهُ الَّذِيْنَ اٰمَنُوْا لِمَا اَخْتَلَفُوْا
فِيْهِ مِنَ الْحَقِّ بِاٰذْنِهٖ ۚ وَاللّٰهُ يَهْدِيۡ مَنْ يَشَآءُ
اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۝

For detailed commentary on the above text, see page 25.

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

The Holy Prophet, peace and blessing of God be upon him, said:

Pray to God morning and evening, and employ the day in your avocations.

* * * * *

He who neither works for himself, nor for others, will not receive the reward of God.

* * * * *

Whoever is able and fit and does not work for himself, or for others, God is not gracious to him.

* * * * *

Those who earn an honest living are the beloved of God.

* * * * *

God is gracious to him who earns his living by his own labor, and not by begging.

* * * * *

The best of alms is that which the right hand gives, and the left hand does not know of.

* * * * *

Charity that is concealed appeases the wrath of God.

Excerpts From The Writings

of

Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi (1835-1908)

The Beauties of Islam

Of all the religions prevalent in the world, Islam is the only religion which is free from every error. The erroneusness of other creeds cannot, however, be traced to their very beginning, but is due to the fact that *since the time that Islam was established upon earth, heavenly assistance has not been vouchsafed to other religions.* They have, therefore, become like the garden which has no gardener, no one to tend or cultivate or water it. Errors have gradually crept into them and they have become corrupt. The trees that yielded fruit have all withered away and dried up and thorny bushes and pernicious shrubs have grown up in their place. Spirituality which is the root of religions has vanished away and nothing has remained in the hands of their followers except vapid wards. The life and the spirit are gone for ever and they have never been re-animated. But Islam has not been brought to this condition. *As Almighty God had ordained that the garden of Islam should be ever-green therefore He watered it anew at the commencement of every century after the Holy Prophet and did not allow it to wither or loose its freshness.* Though whenever a man of God was raised for the regeneration of the world, ignorant men opposed him and severely resented the correction of errors which had taken a firm root in their customs and institutions and been grounded in their habits, yet Almighty God did not forsake His law until in this age, when the final struggle between truth and error was to be fought, finding the Muslims in a state of remissness, He again remembered His promise made of old concerning the last ages, and breathed new life into the faith of Islam at the commencement of the fourteenth century of Hejira and the seventh or the last thousand of the present cycle of the world. But since the time of our Holy Prophet, other faiths have

not experienced such regeneration, and therefore they are all now dead and devoid of spirituality, and errors have taken such a firm root in them as dirt in a cloth which is never washed. Men who had no share of the holy spirit in them, and whose disobedient spirit had not yet been purified of the dross of earthliness introduced into them principles according to their own evil desires, and with such corruption changed their whole nature and their very appearance. Look at Christianity for instance, how holy were the principles upon which it was originally based. Though the teachings given by Jesus-Christ appear to be defective when compared with the teachings of the Holy Qūran, this being due to the apparent reason that the faculties of man had not at that stage been yet completely developed and accordingly the time for a perfect teaching had not arrived, yet these teachings were quite in accordance with the requirements of that time and embodied excellent principles of moral and spiritual growth, and pointed the way to the same God to whom the Old Testament had guided men before. But after the death of Christ, the Christians set up a new God for themselves, of whom no trace was found in the books of Moses and the prophets, and who was quite unknown to the Israelites. Faith in this new God overturned the whole scheme of the Old Testament doctrines. All the directions which had been given by the prophets of God for many centuries for attaining true purity of life and obtaining salvation from the bondage of sin, were overthrown, and purification from sin was based on the monstrous theory that Jesus was in fact God and that he himself chose to die a shameful and accursed death on the cross in order to give salvation to the world. But the Christians did not stop here. They went further still and abolished many of the Old Testament laws which had been given for all times. In short, the Christian religion has undergone a complete metamorphosis and is so completely changed that if Jesus himself were to come back, he would not recognise in Christianity the religion which he had taught and preached. It is astonishing indeed that men who had been enjoined to regulate their conduct by the laws of Old Testament which had been given for all times forsook that sacred book all at once. For instance, it is nowhere written in the Gospels that the prohibition against the

flesh of swine, was taken away by Jesus, or that circumcision which was required by the law was prohibited by him. How could principles be introduced into religion regarding which Jesus gave no directions? But it had been ordained that a universal religion, *viz*, Islam, should be established upon earth, and the corruption of Christianity served as a sign of its advent.

Hinduism had met a similar fate before the appearance of Islam. Idol-worship was prevalent throughout India. Corrupt beliefs had replaced the true and simple monotheistic doctrines. The same corruption still prevails in the beliefs entertained by the Arya Samaj who hold that the Creator like mortals stands in need of material to make things. One error called forth another and as a necessary consequence of the first belief, another erroneous belief had to be formed according to which the particles of matter and the souls are regarded as self-existent and eternal like God Himself. Had the Aryas given a little reflection to this point, they would have discovered the error of their belief. For, if God stands in need of material in His attribute of creation like mortals, then he must also like men stand in need of resources in His attributes of seeing, hearing, etc. The power of hearing in man depends upon the transmission of sound by the waves of air, and the power of seeing in him depends upon the existence of light. Does God too then need air and light to hear and see, and is He like mortals dependent upon these things? If He does not, as the Arya Samaj will be obliged to admit, then it is equally certain that He does not need material for the exercise of His attribute of creation. In short, it is a false logic which attributes to the Divine Being a weakness and dependence like that to be met with in mortals. In fact such a belief involves the likening of Divine powers and attributes to the powers and attributes of man. Man is, no doubt, not able to make something out of nothing, but to judge of the power of God in accordance with that of mortals is an error: Man is a finite being and God is infinite, and by the power of the infiniteness of His existence, He can bring other things into existence. Such is the mighty power of His Godhead. If He too like men had depended upon other things in the exercise of

His power, He could not have been anything more than a mortal. Is there any one who can resist His will or withstand His power? Is He, the Mighty God, unable to create earth and heavens in the twinkling of an eye if He so wills it? Those among the Hindus in whom learning went hand in hand with spirituality, and for whom a false logic has no charms, never entertained the erroneous belief which the Arya Samaj holds. Such a belief gains currency only on account of an estrangement from the Divine Being, which is, in other words, the absence of spirituality.

(*Review of Religions*, Vol. III)

When Almighty God saw that the world was steeped in iniquities, transgressions and errors, He raised me to draw it from this state of degradation and commanded me to preach the truth and reclaim the world from the evils into which it had fallen. So, exactly at the time when the thirteenth century of Hijira had come to a close and the world had entered upon the fourteenth century, I announced my mission in obedience to the Divine commandment and made it known to the people through my words and writings that I was the Reformer promised to appear at the commencement of the fourteenth century for the reformation of the faith, so that I should re-establish upon the earth the faith which had vanished from its face, and that being strengthened by God, I might draw the world by the powerful attraction of His hand to true virtue, piety and righteousness and remove the prevailing errors in doctrine and practice. A few years after this I was informed in clear and plain revelations from the Divine Being that I was the very Messiah who had been promised from the beginning for the last days, and that I was also the last Mahdi who was ordained to appear at a time when Islam would be in decline and errors would prevail, and who being guided in the right path by Almighty God Himself, was destined to offer heavenly truth anew to the world, and the glad tidings of whose advent had been given by the Holy Prophet, may peace and the blessings of God be upon him, thirteen centuries ago.

Listen O Earth! and bear witness O Heaven! that I have received inspiration from on high, and have found access to the Divine mys-

teries. I have been sent in the early part of this century in order that I may restore Islam to its original purity, and as a judge remove the differences that are tearing asunder the Muslim sects, and armed with the weapons of heavenly signs, destroy all false principles, and bring about a spiritual transformation in the whole world.

Another point which deserves to be noticed is that the revelations of all the Muslim saints fix the appearance of the Messiah at the commencement of the 14th century of Hijra, and not a single revelation takes it further. There is moreover an authentic tradition to the effect that a Spiritual Revivalist will be raised among the Muslims at the commencement of every century, and since the Messiah will also be a Spiritual Revivalist, therefore if he does not appear in the earlier part of the century, his advent shall have to be delayed for another century, an idea not only repugnant as suggesting the decline of Islam for another century, but also opposed to all prophetic writings.

(Review of Religions, Vol. II)

The advent of a Reformer at the commencement of every century is admitted by all, and it is further admitted that the Promised Messiah will also come as a Reformer. But no one can point out where the Reformer is who ought to have appeared at the commencement of the fourteenth century of Hijra. The eclipse of the sun and the moon in the month of Ramzan was the sign fixed for the advent of Mahdi (another name for the same Reformer), and more than eight years have elapsed since that sign was seen on the heavens, but no other Mahdi can be shown. If it be said that though the sign has appeared, yet the person whose advent it denotes, will appear after some time, there would be great difficulties, for in that case any number of men may claim Mahdship and accordingly the advantage of the sign. Heaven has shown a mighty sign, but people do not care for it. The prophets had also spoken of another sign to appear after the eclipse, a heavy disaster which was to befall the world. This has appeared in the form of plague which has wrought a havoc in the country. It has destroyed hundreds of thousands of souls, and who knows what destruction it may yet bring about, but people have not recognised him whose sign it is. Heaven and earth have borne testimony to my truth,

but their testimony has been rejected. God is jealous and He will show His jealousy because His signs are denied. He will not leave this disobedience unpunished. Both the Quran and the traditions speak of another sign, a new conveyance which was to replace camels. Thus the Holy Quran says: "When the camels will fall into disuse," while a tradition says: "verily the camels will be given up and they will not be used for riding upon." This sign has been brought to fulfillment in a wonderful manner, so much so that even in the deserts of Arabia where camels have not been dispensed with from time immemorial, railways are under construction, and thus camels will soon fall into disuse there fulfilling the great prophecy. Could I bring about the fulfilment of these signs in support of my claim by my power? Had I any control over the solar system that I should have brought about the eclipse of the sun and the moon in accordance with the prophecy? Or could I create the germs of plague in order to fulfil the prophecy concerning this epidemic? Or was it at my instance that pilgrimage to Mecca was obstructed? All the signs fixed for the advent of the Messiah have been brought to fulfilment by Almighty God who has control over the system of the universe, and every argument has been produced, but there is still the same denial.

(Review of Religions, Vol. III)

Welcome to Maulvi Abdul Qadir, H. A.

We are very proud to extend our heartiest welcome to Maulvi Abdul Qadir, H. A., an Ahmadiyya missionary, who has recently arrived in the United States. Having been appointed to take charge of the Pittsburgh circle of the Ahmadiyya Missions, Mr. Abdul Qadir fills a great gap in the work of the Movement, created last year by the death of late Mirza Monawar Ahmad.

We pray that Allah may shower His choicest blessings upon this new torch-bearer of Truth and crown his efforts to preach the message of Islam with miraculous success. Amen.

A MESSAGE TO AHMADIYYA MUSLIMS

ON THE
SECOND ANNUAL CONVENTION
OF THE AMERICAN MISSIONS
SEPTEMBER 17-18, 1949

Hazrat Amirul Muminin, Khalifatul Masih 11,
Head of the Ahmadiyya Movement in Islam

York House, Lytton Road
Quetta, Pakistan
2nd September, 1949.

My dear friends and spiritual children
of the United States of America,

Assalamu Alaikum-wa-Rahmatullahi-wa-Barakatuhu

I have been asked by our Missionary-in-Charge in the United States of America, Mr. Khalil Ahmad Nasir, to write a message for you to be read in your Second Convention. It is a great pleasure for me to do so. Twenty-nine years ago, I sent Mufti Mohammad Sadiq, an old companion of the Promised Messiah (peace be on him), to introduce the Ahmadiyya Movement in your country. He after reaching the United States of America, chose Chicago as the centre of his mission. His was a lonely voice raised in support of the truth about a quarter of a century back; and probably the people laughed when they heard him preach Islam and call them to Ahmadiyyat—the true and divinely inspired interpretation of Islam. Probably they thought that this grey bearded man was mad just as the peoples of old thought every prophet and his disciples were mad. But those who thought so were mad themselves. The sheep that does not recognize the shepherd is mad and destined for destruction, for it becomes the prey of that old wolf—Satan; and loses all hope of salvation.

My dear friends and children! No country and no people are absolutely without any seekers after truth. The voice which was taken as the babble of a mad man by many, began to attract some of those who were destined to be the pioneers and torch-bearers of truth in the United States of America. May be some of them are still alive, may be none are. Even if all of them have left this world, their spirits might be hovering over your heads just now seeing in you the seed which is being broadcast by God in the wilderness, as well as in some well prepared soil, to grow in time and become a heavy crop to give a new life to millions and millions of people of your country.

My friends and children! Ahmadiyyat is the message of God Almighty and not a scheme conceived by any mortal being. So you should look upon it as such and try to follow it literally and with great care. No good citizen breaks the law of his country and so is the case of a true believer. He knows that the law of God is based upon infallible philosophy and is for his good and betterment. So always try and strive to know more and more about Islam and Ahmadiyyat, so that your actions may be in complete accord with the law chosen for you by your Creator. God Almighty says in the Holy Quran, "To-day I have brought to perfection the spiritual code according to which you have to live and thus I have filled for you the cup of my blessings to its very brim." This verse shows that every order and injunction given by the Holy Quran is for the spiritual uplift of man and not as an arbitrary order to make the human beings feel their serfdom to God. God has nothing to gain if we follow 'The Law'. It is we who benefit from it and so the person who is lukewarm in his obedience to the law in letter and in spirit, is himself the loser. Woe to him who finds the door of heaven opened for him but turns his face and goes astray. So I advise you with all the love I bear for you, to avail yourselves of this great opportunity of being pioneers of the truth in your country and set a grand example of true obedience to God and His religion for your contemporaries and for the coming generations, so much so that you become in the eyes of God, the deliverers of your country and your people; and become like the first disciples of the prophets of old. Those disciples had no special claims on God; their only claim was that they were the first to believe, first to make sacrifices and first to live a life which was not in conformity with the lives

of their countrymen. They bore and bore well all rebuke; they took with a light heart all ridicule and stuck to the way which God chose for them and thus they became the chosen people of God. Old orders and governments die out giving place to new ones but these disciples' good name has been kept alive all along. Mighty nations have perished; strong governments have succumbed but these people never died and are still living in the memories of millions of people who love them more than their own kith and kin.

Dear friends and my spiritual children! Fortunately you have got the same opportunity, being the first bearers of truth in the United States of America, being disciples of the disciples of the Promised Messiah (peace be on him)—beloved of God, His only begotten son, in the same sense as the Christ was. God has no son but those who gain His presence and win His pleasure through steadfast love and never wavering faith, become like sons to Him. Nay even more than that. A father may forsake his son in certain circumstances but God never forsakes His beloved ones. You have a further blessing that you found the time of the Promised Son and so you are not mere disciples of the disciples of the Promised Messiah (peace be on him) but are also like the first disciples themselves. So rise to the grand occasion and act according to your exalted position. Do not forget that everybody is directly responsible to his God. Therefore, do not copy anybody's weaknesses but follow the word of God and His Prophets and try to live a life even more pious and cleaner than the lives of those who have come to teach you. I also hope that my representatives there, will set a good example for you and will not act in a way detrimental to the cause of Islam and misleading the seekers after truth. Woe to him who gets the opportunity of bringing people to the fold of God but delivers them to His eternal enemy—Satan. May God help you, your preachers and your country, so that all of you gain the blessings of God and your country, through your untiring efforts and the grace of God, becomes one of the first strongholds of God and His true and living religion—Islam, which is truly represented in our time by Ahmadiyyat. AMEN.

Yours very sincerely,

KHALIFATUL MASSIAH II

Fundamentals of an Islamic State

Extracts from a speech delivered by Honorable Sir Muhammad Zafrullah Khan supporting the Motion on Aims and Objects of the Constitution of Pakistan.

It has been said that the spheres of religion and politics are distinct and apart, and that we should take care not to suffer them to overlap each other. We are told that religion falls within the domain of faith, while politics are the concern of reason, as if, one's faith might include matters that do violence to one's reason. That is not the basis on which we have pledged and owe allegiance to Islam. Open the Holy Quran at any page and you will not have to read far before you come upon some appeal, some exhortation, some reminder, to pause, to consider, to reflect, to study, to ponder, to reason, to deduce. One of the fundamental bases underlying my cheerful, eager and joyous acceptance of Islam is that not only does it not, in any of its aspects, do violence to my reason, but that it more than richly satisfies my intellectual yearnings and makes ample provision for the continuous stimulation of my intellectual faculties. The more I ponder and reflect over it, the newer the beauties and the fresher the graces that I uncover and the more it compels my admiration. It is characteristic of the Quran that it not merely teaches and guides, but also instructs the undersanding and satisfies and stimulates the intellect. The main functions of the Holy Prophet are described in the Quran as follows:—

Yatlu alaihim aayatihe wa yuzakkihim wa yuallaymohumul kitaba wal hikmah

That is to say that one of the functions of this Prophet is to recite and expound divine signs which create, inspire and sustain faith in God. Then, this Prophet purifies the Muslims through his teachings, precepts and example and points out the means for their progress in all spheres.

Again he expounds and teaches them the Law. And lastly he makes plain the philosophy upon which these teachings and laws are based.

This last is a peculiar and unique characteristic of Islam and of its Holy Prophet.

The conception that religion and politics occupy distinct spheres which should not be permitted to overlap is born of failure to grasp the full significance of religion. What is religion and what is its function? Religion is the way of life that should enable each individual to attain the highest possible development of his spiritual, moral, physical and intellectual faculties. Its function is to establish and maintain the most harmonious relationship between man and his Maker on the one hand and between man and man in all aspects of their relationship on the other. Politics is only one aspect of the relationship between man and man. Those who seek to draw a distinction between the sphere of religion and the sphere of politics as being mutually exclusive, put too narrow a construction upon the functions of religion. To them religion signifies, at its highest, purely individual, spiritual communion with the Creator and normally only the performance of certain formal and ceremonial acts of what they call worship. That is not the Islamic conception of religion. One of the first attributes of God mentioned in the opening Chapter of the Holy Quran is, *Rabbul aalameen*, the Being who sustains and nourishes and makes provision for the gradual and stage by stage progress towards perfection in all spheres of all the universes. This attribute alone necessitates that the revelation proceeding from God for the guidance of mankind should contain a comprehensive code of laws and rules of conduct designed to regulate every sphere of human life.

We believe that this universal and perfect guidance is contained in the Holy Quran and was illustrated in its application to the various aspects of human life in the life of the Great Exemplar, the Holy Prophet of Islam (on whom be peace and blessings of God). The way of life of the Holy Prophet illustrating the teachings contained in the Holy Quran is known as the *Sunna*.

Islam seeks to, and does, make ample provision for the beneficent regulation of all aspects of human conduct. It establishes, as I have said, the most harmonious relationship between man and his Maker on the one hand and man and man on the other. It embraces with its legitimate sphere not only such acts and performances to which the followers of many other religions confine the application of the word 'worship', but all aspects of individual, communal, national and international activity. It lays down and prescribes the underlying principles of international relationship, of the laws of war and peace, of state-craft, of commerce, of economic development, of social relationships and the like. According to Islam the regulation of all aspects of one's life in accordance with these principles is continuous worship of God. Every moment of a life so regulated and so spent is an exaltation and glorification of God; and we are all exhorted so to regulate and order our lives individually and collectively.

In the economic sphere Islam lays down regulations designed to secure the maximum and the most beneficent distribution of wealth. For this purpose it prescribes certain things and prohibits certain others. Its system of inheritance and the *zakat* are illustrations of the former; its ban against the lending of money on interest, of the latter. There are others, but these should suffice as illustrations. Nobody has ever objected to the Muslims following their own system of inheritance, though the Muslims themselves have not, one regrets to observe, always, in all respects, adhered to it. Would anybody venture to contend, however, that any violence was being done to the principles of democracy if the Muslims insisted that the constitution of Pakistan should be so framed as to enable them, through proper legislation, to arrange for the levy and collection of *zakat* from Muslims and to make provision for its administration and its application towards purposes prescribed by Islam?

Again, could any legitimate objection be taken to the demand of the Muslims that the constitution should make provision which should enable them, through such action, legislative or otherwise as may be appropriate and adequate, for laying the foundations of, and fostering a system of credit, based upon co-partnership and profit-sharing, rather than upon the lending of money on interest?

Again, among the social injunctions of Islam, I might cite as an illustration, the prohibition against gambling and the use of intoxicants. I fail to see why it should occasion any uneasiness to non-Muslims if the shape of the constitution should be such as to enable the Muslims, through appropriate measures, to stamp out these two universally acknowledged social evils from Muslim society. Indeed, I venture to think that so far as measures designed to uproot these and similar other social evils are concerned, our non-Muslims fellow citizens would be just as keen as ourselves to join with us in eradicating them from Pakistan society altogether.

The point to stress in this connection is that while the Resolution requires that under the Pakistan constitution Muslims shall be enabled to order their lives in the individual and collective spheres in accord with the teachings and requirements of Islam, it lays no such compulsion, burden or obligation upon non-Muslims. In their view the spheres of politics and religions are distinct and apart, and can remain so. The constitution shall make adequate provision for them in the very words of the Resolution: "freely to profess and practice their religion and develop their cultures". Their legitimate interests shall be safeguarded and they shall in common with all the citizens of Pakistan be guaranteed all fundamental human rights, "including equality of status, of opportunity and before law, social, economic and political justice, and freedom of thought, expression, belief, faith, worship and association, subject to law and public morality". They will also, along with other citizens of Pakistan be entitled to enjoy the benefits of a constitution "wherein the principles of democracy, freedom, equality, tolerance and social justice as enunciated by Islam shall be fully observed". What more could any minority or any section of the people of Pakistan desire?

But with regard to this last, some apprehension has been expressed that the qualification "as enunciated by Islam" renders this directive in the Resolution vague and unsubstantial. I wish to point out that this qualification, far from being of a restrictive character, has the effect of charging these expressions with a live meaning and of enlarging their scope.

There are many systems of Government at present in vogue, each of which claims to be a democracy. There is the British system, which has been developed along the lines of constitutional monarchy and there political power is exercised on the basis of parliamentary responsibility. That system is held out as the most beneficent form of democracy in the modern world. But it was not till very recently that political power in Britain passed into the hands of the ordinary citizens. Up till 1835, political power in that country was confined to the aristocracy and certain sections of the upper middle classes. Thereafter, it took the greater part of a century for it to percolate down to the common citizens.

Then there is the American system of democracy, where the President as the direct representative of the people exercises supreme executive power and appoints all his Ministers, who in turn are neither members of, nor responsible, in the ordinary parliamentary sense, to the legislature. Incidentally, it may be remarked that in that country, the democratic spirit is carried so far that the Judges of some of the State Courts are elected and hold office only for a limited period, though eligible for re-election. One result of this system is that if any such Judge should hand down a patently unpopular judgment his chances of re-election are rendered very meagre.

The U. S. S. R. has a system of Government based upon the predominance of a particular political party. It is claimed that that system represents the true essence of democracy.

The Central Kuomintang Government in China and the Communists in that country both claim to follow a democratic system.

The Nazis claimed that their system was the only truly democratic system.

The Scandinavian countries and the countries of Western Europe enjoy system of parliamentary democracy.

It will thus be seen that democracy may assume many forms and shapes but what is the essence of it? The essence of democracy is that political authority should be exercised through representative freely chosen by the people. So long as that is secured, democracy is safeguarded. This is provided for clearly in the Resolution which says that under the Pakistan constitution "the State shall exercise its powers and authority through the chosen representatives of the people".

But it may be asked with what spirit does Islam charge this aspect of democracy? The Quran clearly enunciates that the exercise of the franchise is in the nature of the discharging of a trust and under an express Divine command Muslims are enjoined to exercise the utmost care in the discharge of this trust and to choose their representatives on the sole consideration of fitness for the task for which they have to be chosen. This at once exalts the functioning of representative institutions to the level of sacred and sanctified activities.

The ultimate guardian and safeguard of free political institutions is an independent judiciary. From its very inception Islam set up a judicial system possessing complete independence and perfect integrity. No office in the State was invested with greater dignity and independence than that of the judge. The impartiality of the judiciary is secured by express commands in the Holy Quran. For instance, God enjoins "When you judge between the people (or alternatively it may be interpreted as 'When you are called upon to exercise authority over the people'), you should judge (or rule) righteously".

And again "let not any feeling of hostility towards a people betray you into committing an injustice towards them; judge righteously, that alone is compatible with piety".

I need not dwell upon the Islamic notions of freedom and equality, as through the ages the freedom and equality prevailing in Muslim society have become proverbial. Muslim society is notoriously free from any consciousness or trace of race, caste or colour superiority or division.

On tolerance I might, however, say a word. It is a matter for great sorrow that mainly through mistaken notions of zeal, the Muslims have, during their period of decline, earned for themselves an unenviable reputation for intolerance. But that is not the fault of Islam. Islam has, from the beginning, proclaimed and inculcated the widest tolerance. For instance, so far as freedom of conscience is concerned the Quran says:—

"There shall be no compulsion in matters of faith." (An alternative rendering can also be "There *can* be no compulsion in matters of faith",

inasmuch as faith is a matter of conscience, and conscience cannot be compelled; it also signifies there *need* be no compulsion in matters of faith). "Guidance has been made manifest from error; let him therefore who wills, believe and let him who wills, deny". There are other injunctions contained in the Quran from which the same conclusion may be drawn, but I shall go on to mention one incident from the life of the Holy Prophet as illustrating the actual practice of tolerance in these matters. A Christian deputation was waiting on the Holy Prophet and had carried on exchange of views with him for some days. One day they intimated that they would have to absent themselves the next day. The Prophet enquired the reason for this and they explained that the following day was their Sabbath and that they must withdraw some distance from Medina to perform their worship in their own fashion. The Prophet told them that there was no need for them to withdraw from Medina for that purpose. They were welcome to perform their worship in his mosque. I might explain that the Prophet used to carry on all his public activities in the mosque. In that simple structure he received embassies, he received deputations; he instructed his followers, he led the services and the prayers, and all his other public activities were performed there. It is recorded that the following day when the time came, the Christians took out their crosses and images and placing them in front of them in the Prophet's mosque performed their worship in their own fashion.

The recital of this incident while completely re-assuring our non-Muslim friends might possibly come as a shock to some of the Muslims who unfortunately have gradually drifted into an extremely narrow and bigoted outlook in these matters. But for that very reason it is worth stressing.

If I may be permitted humbly to offer a word of counsel to my non-Muslim friends it would be to urge them to insist that the ideals set up by Islam before the Muslims and indeed before mankind in all these spheres should be fully carried into practice. What they and all of us fear is not that any harm could result from the pursuit of those ideals.

"There is no harm in the Holy Book" but what is to be feared is that in place of the ideals set up by Islam, people may fall into the error of substituting tinsel imitations and narrow bigotries. That apprehension would apply particularly to freedom of thought and tolerance and it would behove both this Assembly upon whom the responsibility for the framing of the constitution ultimately rests and upon the leaders of Muslim opinion generally to see that the ideals set up by Islam in this and all other fields that may properly and legitimately fall within the purview of the constitution, are faithfully and fully adhered and given effect to.

I have so far made an attempt to convey some notion, however slight and hazy, to our non-Muslim friends of the kind of conception in our minds of the matters with which they are unfamiliar and concerning which they are naturally anxious. They are anxious and fearful, I conceive, because they have not before them anywhere to-day a working illustration of these ideals which could help them to form an approximately correct estimate of the practical shape which the Pakistan constitution would under this Resolution ultimately assume. Nor has recent Muslim history furnished any such illustration. We are justifiably proud of the glorious achievements in peace and war of many of the Muslim sovereigns, of their personal qualities of piety, simple living and high thought, their patronage of the sciences, learning and art, the noble monuments they have left behind, the high standards of living which in many instances their peoples in different lands were able to attain and maintain through the course of centuries. But we cannot claim that after a certain period in Islamic history, either the principles of Statehood or the policies of the State pursued in Muslim lands were in all respects based upon Islamic ideals and were illustrative of them. Indeed, the very institution of hereditary monarchy is not wholly compatible with Islamic ideals.

I am not, therefore, disposed to blame our non-Muslim friends if they feel bewildered and apprehensive as to what the references to Islamic ideals and the Holy Quran and the *Summa* in the Resolution might portend. In all this, there is one solid factor of satisfaction, and that

is that all these are matters of recorded history easily accessible to which recourse may immediately be had whenever occasion should arise.

Whenever, therefore, our non-Muslim friends observe on the part of their Muslim colleagues a tendency to ignore the true spirit of these ideals, they have only to confront them with that spirit to bring them back into the paths of sanity, tolerance and benevolence. What is the alternative? It is *not* a fact that the Resolution is rendered vague and unsubstantial by references to Islamic ideals and the Holy Quran and the *Sunna*. It *is* a fact, on the other hand, that if the precision furnished by those very expressions which some of the critics of the Resolution are seeking to exclude, were lacking, the Resolution would only be a collection of high sounding and glittering phrases, strung together for purposes of show and furnishing but little guidance to those who would be called upon to translate the objectives embodied in the Resolution into concrete proposals.

Hitherto I have addressed myself to the substance of the Resolution. I now advert to the Preamble. To the opening statement in the Preamble that sovereignty over the entire universe belongs to God Almighty alone, I do not conceive that any person believing in God could take exception. The rest of the Preamble, though based on the assumption that all authority, political or otherwise, which man has been invested with, has been delegated by the Supreme Ruler and must be exercised within the limits said by Him, is designed to emphasise that political authority vested in a people and by them entrusted to the State is a sacred trust and must be exercised and administered in that spirit. Some controversy has been raised as to whether that authority rests primarily in the people or in the State.

From the Islamic point of view there can be no doubt that such authority or sovereignty as Islam concedes to mankind, vests in the people and in the Quran it is the people who are commanded to entrust that authority into the hands of those who are in every respect fit to

exercise it. The State is the servant of the people and is like any other instrument in any other sphere brought into being for the purpose of serving the people. There need, therefore, be no apprehension that in some subtle manner this portion of the Preamble enshrines the fascist or Nazi conception of a State. The Preamble is a solemn confession and declaration that God Almighty is the Supreme Ruler of the Universe, and that such authority as man is permitted to exercise is delegated authority and must be exercised in the solemn spirit of discharging a sacred trust. It is a constant reminder both to the people and to those who are appointed or elected to representative or official positions that they have all to account to God for the manner in which they discharge their respective trusts.

What is the bane which has so often rendered the working of democracy a snare and a delusion? It is that the franchise is so lightly regarded that an election, instead of exhibiting the solemnity of the performance of a high and sacred trust, often degenerates into manifestations of the lowest passions and a cockpit of group, faction and party contentions. Islam condemns all that as a breach of a sacred trust.

A democratic system of Government cannot be expected to yield and will not yield any beneficence till the nature and significance of the right of franchise is fully grasped and the franchise is exercised in every instance as if man was rendering an account in the Divine presence of something precious that has been entrusted to his custody. This is a doctrine that Islam inculcated almost fourteen centuries ago, and which is sought to be expressed in words of the Preamble. Till this doctrine is fully grasped and becomes a permanent feature of the mental equipment of every voter, democracy will never have a fair chance.

These are some of the ideals to which the Resolution seeks to direct the attention of those upon whom will rest the responsibility of framing the proposals upon the basis of which the constitution will

be drafted. As I have already stated, it is a matter of great sorrow that we have not today in any part of the world a living and working illustration of a constitution based on these principles. But it is a matter of great joy and satisfaction that these principles are there and are available to any society, community or State that may desire to make use of them. The world today tends to align itself behind two ideologies.

Here we have another ideology based upon the brotherhood of man and beneficent co-operation between different sections of mankind. It seeks to curb and check all doctrines and practices which have a tendency towards creating and emphasising differences between sections of mankind, whether those differences are based on caste or on family or hereditary privilege or on wealth or on what are described as vested interests. It seeks to do all that by the minimum of legal enactment and compulsory enforcement and by the maximum of encouragement of voluntary effort, service and sacrifice. Its whole emphasis is on righteous conduct and conduct becomes righteous not by categories into which it might be classified or by labels that might be attached to it, but by being performed within the limits set for it and with a pure and high motive. These are inescapable essentials for right conduct.

The law can but prescribe the limits. It is only the eagerness to win the pleasure of God that can purify the motive. The value of each action, however, depends upon the motive. If we succeed in framing the kind of constitution that the Resolution under discussion envisages, we shall have performed only a portion, though an essential portion, of our task. The frame will have been set up, it will still be our duty to clothe that frame with living flesh and muscle, to charge it with healthy streams of blood, so as to enable it to function as a living, healthy and health-giving organism. It is my prayer that we may be so guided by Divine grace that we may be enabled to discharge our task justly and adequately. *Amen!*

Mankind — One Community

Commentary on a passage of the Holy Quran

(For the text and translation of the passage see page 3.)

As the preceding verse spoke of those who change the gift of God by rejecting it or refusing to act upon it, the present verse fittingly provides the underlying reason of such rejection or refusal. The attention of these people is devoted to the affairs of this world, which appear so attractive to them as to leave no room in their hearts for God and His Messenger. The author of the act denoted by the verb *Zuyyin* which is in the passive voice has not been named here; but elsewhere the Quran clearly states that it is Satan who has taken upon himself to make the things of this world look beautiful and attractive in the eyes of unbelieving people (15:40), who thus become engrossed in the affairs of the world.

Intoxicated with their material gains and worldly possessions, disbelievers, and for that matter, hypocrites also, look down upon believers and scoff at them when they see their apparently low worldly position and hear promises of victory and future greatness being made to them. In view of the utter helplessness of the believers, they cannot possibly bring themselves to conceive that believers will ever become heirs to that eminence and glory which is promised to them by God and therefore, they treat such promises with contempt. But truth has always triumphed over falsehood in the end. The history of all religions and particularly that of Islam bears undeniable testimony to this fact.

The clause, *but those who fear God shall be above them on the Day of Resurrection*, does not mean that the triumph of the Faithful over disbelievers will be confined to the next world only. The words "the Day of Resurrection" have been added to point out that whereas believers will also triumph in this world, as borne out by the facts of history, their triumph in the next world will be complete and perpetual. These words may also refer, according to Arab usage, to the time of the downfall of disbelievers and the rise of the Faithful in this very

world. In this sense the clause would signify, "wait a while, for the appointed time is not far distant when Muslims will triumph over their enemies and will be above them in all respects," *i.e.*, in knowledge, wealth, power, etc.—a fact to which the early history of Islam in Medina, Damascus, Baghdad, Egypt, Spain, etc., bears ample testimony. To quote only one instance, *i.e.*, that of the Arabs being in their time above the rest of the world in science, Robert Briffault says: "The debt of our science to that of the Arabs does not consist in startling discoveries or revolutionary theories; science owes a great deal to Arab culture; it owes its existence" (*The Making of Humanity*).

It will be noted that while making the promise of future greatness the verse substitutes the expression "those who fear God" for the expression "those who believe." This change has been made to point to the fact that to obtain triumph mere belief is not enough; the Muslims should effect a real change in themselves, by attaining *Tazwaa* or God-fearingness.

The phrase "without reckoning" may mean three things: (1) that the favors and gifts of God know no ending; for a thing that does not end cannot be reckoned; (2) that God bestows upon believers more favours and more gifts than they appear to deserve, the more so because believers spend in the cause of God to the utmost of their power without keeping an account of what they spend, so God also showers His blessings upon them without reckoning; (3) that God treats the believers as friends; and as people do not keep an account of what they give to their friends, therefore God also keeps no account of what He gives to the Faithful.

As to the relevancy of this clause to the previous one, it may be noted that as God promised to grant special victory and unusual greatness to believers — so much so that they were to be "above" the disbelievers in all respects when the time of "resurrection" (*i.e.*, the fall of the disbelievers and the rise of the believers) came—the question naturally arose, how out of all proportion to their efforts and resources were the handful of believers going to attain this glorious triumph? In reply to this implied question, the Quran says that the people need not doubt this prophecy; for the matter is not to be settled by ordinary rules of cause and effect but by the fact, so amply borne out by history,

that "Allah bestows His favours on whomsoever He pleases without reckoning." In this connection we may well quote from Carlyle who, while speaking of the spectacular rise of Islam to power, says: "These Arabs, the man Mohammad, one spark on a world of what seemed black unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Granada!" (*On Heroes and Hero Worship*).

In the preceding verses different classes of people—believers and disbelievers together with their sub-divisions—have been mentioned. The next verse not only traces the genesis of these classes but also hints to Muslims that, just as the world began with all people as one community, God now wishes them again to become one community through the Holy Prophet who, unlike previous Prophets, came with a universal mission.

The clause, *Mankind were one community*, may mean: (1) mankind *i.e.* all men were originally one people; (2) all disbelievers are one people. In the first-mentioned case, the verse would mean that, in the beginning of the world, all mankind were one people. They had no social rules, no polity, no civic laws. Then in the course of time, differences arose among them with regard to these things. So God sent to them Prophets to guide them how to live good and useful lives.

In the second case, the meaning of the clause would be that before the advent of a Prophet all men are like one people in the sense that they are all disbelievers, and disbelief and wrongdoing reign supreme in the world. But when a Prophet appears, all people, in spite of their mutual differences, form one united front against him. This meaning is in harmony with the well-known saying of the Holy Prophet, "All believers (to whatever creed or religion they may belong) are one people."

The clause, *and sent down with them the Book*, does not mean that God revealed a separate Book to every Prophet. In that case, "Books," instead of "the Book," would have been the appropriate word. In fact, the "sending down of a Book" to a Prophet does not always mean the actual revelation of it to him in person. The Quran uses similar words with regard to those Prophets who were not the direct recipients of any revealed Book. The clause, therefore, only means that every

Prophet has received a Book from God, whether it was revealed to him direct or whether it was revealed to a previous Prophet whose mission he was called upon to serve.

The "difference" referred to in the verse at two separate places signifies two different kinds of disagreement. Before the advent of a Prophet people differ among themselves about false beliefs and idolatrous practices. But after the appearance of the truth, they begin to differ with regard to the truth itself. The advent of a Prophet, however, does not, as may be wrongly imagined, create differences. The differences are already there; they merely assume a new form. But whereas before a Prophet has made his appearance the people, in spite of their differences, look like one people, they become divided into two distinct camps, believers and disbelievers, after he has appeared.

The clause, *out of envy towards one another*, points to the important fact that invariably the root-cause of the rejection of a Prophet is jealousy. Disbelievers cannot reconcile themselves to the idea that an ordinary person from among them, generally inferior to many of them in wealth, power or social status, should be made their teacher and leader. Disbelievers also consider it below their dignity to ally themselves with a community a large majority of whose members are of humble origin, as is often the case with the early followers of divine Messengers.

The clause, *Now has Allah, by His command, guided believers to the truth in regard to which they (the unbelievers) differed*, refers to the advent of the Holy Prophet who was raised by God with a universal mission to remove the differences of all the peoples of the earth. The expression translated as "by His command" may also mean "according to His eternal decree." In the beginning of the world God willed that the final Law-giving Prophet should come with a universal mission and should constitute, as it were, the zenith of the system of prophecy. Says the Holy Prophet "I was a Prophet of God while Adam was yet in the making between the body and the soul."

Viewed collectively, the verse describes five different stages through which mankind passed: (1) When there was unity among the people, all forming one community. This was in the beginning of human race. (2) When, with the increase in population and the extension of interests and the complexity of problems confronting

man, people began to differ among themselves. (3) When God raised prophets among different peoples and different countries to show them the right path and revealed His will to the various contending sections. (4) When the very revelation of God sent to remove differences was made a cause of difference by the mischievous people. (5) When God finally raised the Holy Prophet with His last Book and a universal mission, calling upon entire humanity to rally round his banner. Thus a beautiful circle was completed and the world which began with unity was designated to end with it.

The Holy Quran with English Translation and Commentary, Sadar Anjuman Ahmadiyya, Qadian. 1947.

Solution of Color Prejudice

Islam or Christianity?

Christianity itself is held not to be free from discrimination based on colour prejudice. The white Christian missionary has 'no true brotherhood to offer the negro except at best those of teacher with taught, master with servant, grown man with child.' In Dakar 'there is a club attached to the mission . . . but although the congregation is predominately Negro you can seldom find one in the club, nor would he be welcome if he came.' This is the reason why Africans, resenting white control even in the churches, have set up so many independent churches of their own; particularly in South Africa is this the case, the number of separate communions there being remarkable. Major Moton, President of Tuskegee Institute, says that it is in business that the Negro gets more 'honest consideration and a fairer deal than in any other of his contacts with the white man, not even excepting religion.' Another Negro says that even the Government officials in Africa are better than the missionaries.

"It has been stated that in the matter of discrimination Islam has a better record than Christianity, that it has destroyed race-prejudice and national sentiments, abolished caste and ignored colour and broken down all barriers between man and man. What is of more importance is that it broke down the barriers between men and women of different races, the conquering Arabs mating freely with the women of all nations and giving their own daughters in marriage to black Muslims.

Burns, Sir Alan, *Colour Prejudice*, London, 1948.

ISLAM IN AFRICA

By Dr. Y. H. Sulaiman

My definition of Islam is that it is both a state and a theology. Judaism is a state and a religion, Christianity is pure theology, but Islam is a state and a theology. The English Christian can go to France and would not know where he stood, the Frenchman to Portugal and find the laws there again different, the Portuguese to Spain and so on, whereas the Muslim can travel from Kenya to Kashmir, from China to Afghanistan and find the laws remain the same and he would know exactly where he stood. If it is a state, then it has its ordinances, and one would have expected it to contribute to world statesmanship, but I must confess that it has not. Islam in Africa has not produced statesmen or statesmanship, and the reason is that Islam is under the yoke of Christian Europe.

Africa is divided into colonies in which the indogenous inhabitants have little say. In the north the power is in the hands of France and Spain, in the West, Belgium and Portugal and Britain, in South Africa, Britain, and on the east coast Portugal, so that, with the possible exception of Egypt, Muslims have not had the opportunity of showing that they possessed either the art or the laws necessary to contribute to the art of statesmanship. It is the Quaranic law that a Muslim should be obedient to the government under which he serves, so that we have never found the Muslims rising up in rebellion, but co-operating as far as possible. This has produced among the governing powers a knowledge that they can trust their Muslim subjects.

Muslims in Africa are divided into two parts, the Arabic speaking peoples and those who do not speak Arabic. Those on the east coast in Egypt, the Sudan and North Africa, became Muslims either in the life-time of the Prophet, or through the proselytising of his immediate followers. In the south and west Islam was introduced secondhand. We find the arts and crafts of a nation best expressed in the mother

tongue, so that in Egypt, the Sudan, and North Africa, where Arabic is the mother tongue, these people could be expected to cling together with one ideology and one law; but this is not so in the rest of Africa, where they speak divers tongues and have divers laws not always of Muslim origin.

Despite this diversity of laws and languages, and the scattered dwellings of these peoples, they are very united, and I would like to consider this aspect for a few moments. Islam demands that its votaries come together five times a day. If this is impossible, then it should be once a week, and if this is impossible, then once in a lifetime the pilgrimage to Mecca should be undertaken.

The intrinsic value of these duties is the mingling of the people, one with another, and the interchanging of ideas. In Africa, Muslims from the various parts of the continent make the pilgrimage to Mecca, and on their return, each to his own local community, they express to their own people the ideas they have gleaned from other pilgrims. In this way their own religious life is strengthened and developed, and the brotherhood, which is of Islam, is still further strengthened.

Communism is spreading throughout Africa, and where Islam is weak, Communism is making headway, and this has brought about a remarkable state of affairs. In South Africa, for example, the government does not favor the religion of Islam, but it has a great hatred for Communism. As the Muslims are the only people to-day who are standing up against Communism in S. Africa, we find on the one hand the government detesting their Muslim subjects, and on the other hand afraid to go against them, since they are the only bulwark against Communism.

What is lacking in Islam to-day in Africa is leadership. Speaking of West and South Africa, I would like to refer to the late Muslim missionary to England, Khwaja Kamaluddin who came to S. Africa to collect money for the mission to England. The people flocked to

hear him. They had read his books and magazines, and when he left for England again, the people of S. Africa tried to find out the source of what he had taught. Much the same happened in West Africa where literature from Woking found its way.

The result of their search was that they discovered that he had got all his knowledge at the feet of Mirza Ghulam Ahmed, of Qadian, the Promised Messiah; with the result that he who had been exalted as the leader of the community was found to have feet of clay. He had taken the writings of the Promised Messiah and claimed them as his own. So the people to-day of S. Africa and W. Africa, especially the younger generation, are turning to Qadian for their spiritual guidance and leadership.

Of the Arabic speaking countries there is only time to say a word of Egypt and the Sudan. The papers are full of the Egyptian and Sudanese question. Egypt has a claim on the Sudan, both in language and religion and would like to control the Sudan because the Nile, the life-blood of Egypt, flows through it.

As long as the Nile is in the hands of the Sudanese, we find the Egyptians building Arabic speaking schools, and encouraging the Sudanese to come to them for higher studies. Britain, on the other hand, wants the Sudan also, as an aeroplane base, and she is building schools and offering scholarships to the Sudanese, and building factories which offer employment to the needy. The Sudan may be compared with Ulster, Egypt being in the position of Southern Ireland, poor but free, while the Sudan is wealthy but under foreign power. The richer people of the Sudan would like to be under Egyptian control, while the poor and ignorant prefer British control, yet always the two sides remain bound together by the unity of their religious faith.

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